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Social Organization of Japanese Monkeys

By

Dr. K. Imanishi

Relish D.

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Organization

Social life of Japanese Monkeys

It is a great pleasure for us that we can ^{meet} see you and talk with you at this ^{on} ~~occasion~~ ^{occasion} opportunity, (which ^{is} ~~is~~ given by ~~Prof.~~ ^{Dr.} Ralph D. Norman of the University of New Mexico) But our English ^{being} ~~are~~ very poor, so we would like to show ^a a film of the ^{social} ~~main~~ life of Japanese monkeys, and I will tell you only ^a ~~the~~ ^{generalized} ~~preliminary~~ and also the outline of their social life ^{may be, an} ~~in the generalized~~ which ^{will} ~~will~~ aid in your understanding when you see the film.

We began to ^{observe} ~~study~~ the natural life of Japanese monkeys in 1949, but during ^{the} first two or three years, we could only trace monkeys in the thick forest and only find out their population, their



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various vocalization, their daily and seasonal migrations and also their natural foods. At last in 1952, we began to feed them. We ^{prepared} gave them ^{in an open place,} sweet-potatoes. They were attracted by sweet-potatoes but they carried them ^{to} in the forest and ate ^{them} there. Every day we gave ^{them} sweat-potatoes and every day they picked up them. Gradually these monkeys became bold, and ^{at} the end of first month, they no ^{longer} ~~more~~ carried sweat-potatoes ^{into} the forest, but ate them ⁱⁿ ~~at~~ the open places where we could observe them more closely.

The process of giving foods to wild monkeys and keeping them in the presence of men is called 'provisionization'. It means not only feeding



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wild monkeys but also some acculturation of monkeys by feeding. ^{At the beginning} We could provisionize two groups of monkeys, namely the group of Koshima and that of Takasakiyama, which you ^{will} see later in the film. But now wild Japanese monkeys of about ^{fifteen} ~~twenty~~ different localities were provisionized during these seven years. Total number of provisionized Japanese monkeys is now over one thousand and five hundreds. Some of these places are famous as monkey parks and every day thousands of visitors gather there to see provisioned wild monkeys.

At this stage we ^{were able to} could find out for the first time the true social organization of these wild monkeys. By continuous observation we ^{were able to} could discriminate every



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individual of the group. We called them by individual names. Now well-provisionized group of monkeys ^{became} used to come down from the mountain every morning and going back to the mountain in the evening.

By the ~~ind~~ discrimination of individuals we ^{discriminated} could know that there are ^{definite} classes among them. ^{I think} Such a class system of social organization has not ^{hitherto been} known among ^{or} any mammals and birds. There are some big adult males which belong to the leader class. In ^a few large groups there are some male individuals which belong to the subleader class and they always assist ^{the} leaders. There are also many younger males which consist of one class ^{by} ~~for~~ themselves. Females with babies and infants consist of another class.

In the feeding place, leaders and females with



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babies and infants occupy the central portion where provided foods are most abundant. Males of the subleader class surround this central cluster, and the outermost portion is occupied by the ~~the~~ younger males. When they ~~are~~ march ~~on~~ the mountain in a column, these younger males go ahead and behind the central cluster as if ^{to} ~~they~~ guard it.

Among males, there ~~is~~ ^{is} strict ranking ~~in among~~ individuals belonging to the same class. In other ^{words}, we can find dominant-submissive relationships which ~~are~~ have ~~been~~ reported in the social organization of various mammals and birds and already well known ^{to} ~~for~~ you. But, it is worth ^{your} ~~the~~ notice that ~~shows~~ difference ^{of} among classes and difference among dominant ranking among one class is ~~quite~~ not



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^{the} same. It is a difference of order. The boundary lines between different classes are very strict. We have never seen any trespassing.

I want to mention one example. In the group of Takagakiyama we found 6 leaders and 10 subleaders in 1952 when its population was ~~260~~ ¹⁶⁰. We ~~say~~ ^{expected} the number of leaders and subleaders ~~would~~ ^{would} ~~be~~ ^{to} increase if ~~that~~ ^{the} population increased. But no! In 1957 the population of that group became over 500, while there ~~was~~ ^{only} 4 leaders and ~~10~~ ^{still} 10 subleaders. ^{In spite of} After the disappearance of two leaders, the vacant ~~status~~ places were not supplemented by any subleaders. Also the class of subleaders were not ~~strong~~ strengthened by adding ~~some~~ competent younger males as subleaders. We also find have one example in which, ~~did~~ ^{did} a leader remains ~~still~~ in the leader class, though he is quite old and weak, still remains in the leader class and does



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not drop to the subleader class.

Next problem is the organization of ^{the} female class. Among females we cannot find a ^{order of} linear rankings like as among males. But there are ^{some} mother-daughter clusters ^{all} in the central part which is the extension of the relationship of mother and female infants. Why ^{is} such an exclusively female cluster is made? ~~that~~ It is because female infants stay in the central part while male infants leave the central part and go to the peripheral part when they become adolescent.

One of such female clusters is patronized by one of ^{the} leaders which ^{is} also situated in the central part, and he may even take care of the baby of his patronizing cluster when the weaning season comes. It seems like an incipient family if there exist closed sexual



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relationships among them. But in the breeding season, which continues from October to March of the next year, one male and one female make a consort relationship for some days. After that each of them makes a new consort relationship with a new partner. It may be said ^{to be} a kind of promiscuity, but I would like to say that sex is so important a problem ^{in order} ^{to keep} ^{perpetuate} a group that ^{sexual relationship} it is not closed but open to every competent individuals of the group. And ~~in this case~~ it is not a private affair but a public. And in this case competitions or battles among males for getting females, as most people like to suppose, have not yet ~~been~~ observed.

And at last we take up the destiny of younger males. Among many observations of sexual intercourse ^{that} which leave the central part during adolescence.



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of Japanese monkeys we have not yet found ~~out~~ that of mother and ~~her~~ son. He may not ~~come~~ back to the central part if he can not find any potential sexual partner except his mother. He may become a solitary male. If two ~~sub~~ groups live side by side, younger males from both groups sometime make a male group, but it is ^a only temporary union. In due course of time, ^a young male from one group may be accepted by another group and so on. Thus we may here expect an incipient sexual taboo as well as an incipient exogamy based on the incipient matrilineal and matrilocal society of subhuman level.

I have ~~also~~ described a

~~These are~~ ^{my} generalized sketches of the social organization of Japanese monkeys, but I ~~think~~ ^{think} ~~am~~ think



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^{such} ~~Each~~ a generalization ^{still} ~~has~~ ~~many~~ ~~weak~~ points.
 Every group differs from other groups in its social organization and social behavior as if every individual animal differs from others ^{ones} in its constitution and behavior. Each group has its own life history as if each individual has its own life history. Leaders of today must die sooner or later, and new leaders must appear from younger generations. But there are so many young, able males in the group. Among them, who can win the status of the next leader? Until such a problem is confirmed, we ^{do not} have ~~not~~ sufficient qualifications to talk about any ^{single} group. We should continue our observation. Observations of only ^{may be} several years ~~are~~ too short to generalize the social organization of Japanese monkeys.